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Southern COLUMNS

Volume 32 Collegedale, Tennessee Second Quarter 1982



Friendship Singers Tour Southern Union

(See story on page 10)

Message from our Alumni President



Fellow Members of SC's Alumni:

We want to express our thanks on behalf of the alumni officers for your support of our alumni loyalty fund drive. The reports are not yet complete, but we hope we will reach our number of donors goal at least. We are also hoping of course that enough funds will come in by June 1 to reach our \$80,000.

With this issue of **COLUMNS**, we are announcing our Alumni Homecoming weekend dates of October 8-10, 1982. (See back cover) We would love to have you plan to be with us for this special occasion. We have Chester Damron, of Andrews University and Jim Pleasants, Youth Director of the Kentucky-Tennessee Conference as guest speakers. The annual Pops Concert, which is a highlight program of the year and features the college music organizations, will be presented Saturday night. On Sabbath afternoon, we are considering the possibility of including religion seminars concerning current theology questions.

The possibility of a Friday morning alumni golf tournament at a nearby course has been suggested. We would appreciate your input regarding these additions to our weekend activities. If you have any interest in any of these areas, please write me a note. I will appreciate it. Send this to:

President
Alumni Association
Southern College
Collegedale, TN 37315

We are in the process of organizing new Alumni Chapters. We are looking for people who have an interest in organizing local chapters wherever a dozen or more alumni are interested. Let us hear from you on this also if you have this interest. We will send you some materials to help you get started.

A local chapter could arrange an occasional campout, potluck dinner or picnic, a buffet supper or a party. A college representative could be present to give a progress report. A group might choose to sponsor a needy student to our college or arrange a benefit program to help assist in an alumni project.

Thanks for considering any and all of the above items and again, I urge you to write.

Sincerely,
Susan Boyd Miller, President
Alumni Association

Dear Alumni:

If you are still receiving two copies of our **SC COLUMNS**, please let us know. We are endeavoring to correct this and would appreciate your help.



Southern

COLUMNS

Volume 32

Second Quarter 1982

**Official Magazine of
SOUTHERN COLLEGE
Alumni Association**

Collegedale, Tennessee 37315

MIKE SEAMAN
Guest Editor

WAYNE THURBER
*Director of Alumni Affairs
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SENIORS BECOME ALUMNI

Two hundred and ninety-eight seniors of Southern College recently became members of the Southern College Alumni Association during graduation ceremonies the weekend of April 30 through May 2. The graduating class represented 39 different majors and fields of specialty. A capacity crowd packed into the college's Physical Education Center for each of the three services, with attendance leaving standing room only on Sunday.

Dr. Gary Patterson, President of the Georgia-Cumberland Conference, opened weekend ceremonies with a Consecration Address on Friday night entitled "Grace Provided, Grace Applied."

The Senior Class presented Sabbath school on Sabbath morning. Over 20 seniors took part in bringing a service of music, tribute, discussion, and praise to family, friends, and fellow students.

Dr. Gordon Bietz, pastor of the Collegedale church, challenged seniors "To Dream Again" when he

delivered the Baccalaureate Sermon.

The sixty-sixth Commencement of SC's history featured Dr. R. L. Reynolds as the speaker. Dr. Reynolds, who is the Executive Secretary of the General Conference Board of Higher Education, admonished the audience to guard against decaying morals. His topic, "One With The Church," suggested an increased role for organized religion as an answer to problems of society.

The weekend climaxed with the conferring of degrees on the graduating seniors. Southern President Dr. Frank Knitel awarded the graduates their diplomas.

Baccalaureate degrees were awarded to 195 graduates, while 93 others received associate degrees. Fifty-two of these associate degrees went to students who have graduated from the Division of Nursing. Southern boasts the largest associate degree nursing program in the state of Tennessee.

In addition to baccalaureate and

associate degrees, eight students received a diploma for achievement in Auto Body Repair, while two others earned a diploma in Food Service.

Thirty-nine students graduated cum laude (3.50-3.74 g.p.a.) and 16 students achieved magna cum laude (3.75-3.89 g.p.a.). Five students received special recognition for graduating summa cum laude (3.90 and above g.p.a.). This scholastic excellence was achieved by Penny Duerksen, Young-Uk Huh, David Markoff, Jon Messing-er, and Ruth Stuyvesant.

The Alumni Association held an informal reception for graduates after Commencement.

For many graduates the final strains of "Pomp and Circumstance" mark the beginning of jobs and families; others are pursuing further education first. Whatever the case, each new alumnus has a special memory of their alma mater to carry with them, for this is the last graduating class receiving diplomas with the words "Southern Missionary College" on them.



TO DREAM AGAIN

Baccalaureate address delivered to SMC graduates,
1982 by Gordon Bietz

I appreciate the invitation to address the class of 1982. This day is a special one for me for it is my birthday today. For those of you who wish to try and guess my age—I don't remember the 1st world war.

It has been a good year, there have been some tremendous advances in education.

— We have jeans.

— We also have a new name, at least I think we have a new name.

It is always a traumatic time when a child is named. Should you name him after a father, or grandfather. It is even more traumatic when a new name is given to an old child, but we will survive, somehow.

Many memories will make this year for you. Those of you in the field of music occupied a new building, that is exciting.

— Snow closed the school.

— Nerd day — I'll tell you that being just new to the south Nerd day came as quite a shock. Is that a Southern tradition?

— Flash floods in the student center.

— Osborne's week of prayer that brought the joy of Christian experience.

— There was the new Biological discovery in the boys' dorm, Genus: Collegedalean, Species: Talgus. For those of you not acquainted with it I will give you a clue—it lived on roach poison.

— The Tennessee Twang — that some took for real.

It has been a year of many memories.

Class of 1982, you are living in interesting times.

To paraphrase Dickens,

It is the best of times.

It is the worst of times.

It is an age of wisdom.

It is an age of foolishness.

It is an epoch of belief.

It is an epoch of incredulity.

It is a season of light.

It is a season of darkness.

It is the spring of hope.

It is the winter of despair.

We have everything going for us.

We have nothing going for us.

You stand as signal men on the crossroads of the future to determine the direction of the church. Will the future bring the best of years or will the future bring us the worst of years? Studies on the sociology of religious movements would indicate that we have only two options as we stand at this crossroads and they are both bad. The option of legalism or permissiveness.

The farther religious organizations move from their founders the closer they come to this inevitable struggle between: legalism — the attempt to preserve the fire of the past with laws, and creeds, and permissiveness — a loss of identity or a rather loose identification with the world.

Legalism is a time capsule trap that moves the church from the spreading of the Gospel to the preservation of the forms, and traditions. Legalism is "the clever cage of rules by which alarmed members think to keep their treasure safe but it entraps them instead—and the treasure somehow slips away." [article Permissiveness and Legalism]

Permissiveness on the other hand is not a better road. It recognizes that the essence of the church will not be preserved by rules and regulations—in the focus on creeds and doctrines, but the solution it brings is no better for the escape from the cage of legalism is purchased with the price of loss of identity. The inner fire and devotion that lead to a distinctive lifestyle is lost and a lowering of standards and devotion ensues.

Whereas legalism focuses on seeking to preserve the church, and in seeking to preserve it, maintains the form but not the essence, permissiveness focuses on individual freedom and in allowing complete pluralism loses the identity of the church altogether. The flight from the ditch of legalism lands one in the ditch of permissiveness.

That the Seventh-day Adventist Church is at this crossroad is aptly illustrated by the polarization occurring in some doctrinal discussions.

Down what road will you lead the Seventh-day Adventist Church. We can learn lessons from the study of the roads that other religious movements have taken. First there are those movements that have chosen the road of legalism.

Last Fall I went with my family to the Smokies to see the Fall colors. While we were walking down from the lookout we noticed a number of people who looked like they had come from the mid-19th century. It was as if we met an unearthed time capsule. The Amish society is living in another century.

Here is a group that in establishing their identity has so avoided the world that they are no longer making an impact on it. In an attempt to insure the purity of the church they have a practice called shunning.

Some of you may have read about a farmer, Robert Bear, who was shunned by the Reformed Mennonite Church. His wife and six children moved out of his house and the entire Mennonite community refused to have any contact with him. Needless to say it broke this man who called his life "a living hell."

Besides shunning, the Mennonites have also developed the *Ordnung* or "rules of living" so as to protect the church from the influence of the world. For example:

"No ornamental bright, showy form-fitting, immodest or silk-like clothing of any kind. Colors such as bright red, orange, yellow and pink not allowed. . . . Hat to be black with no less than 3-inch rim and not extremely high in crown. No stylish impression in any hat. No pressed trousers. No sweaters. . . . A full beard should be worn among men and boys after baptism if possible. . . . No decorations of any kind in buildings inside or out. . . . No bottle gas or high line electrical appliances. Stoves

should be black if bought new." [Amish Society John A. Hostetter, page 59-60].

The Amish have certainly maintained their identity but their impact on the world is more of a curiosity. In their attempt to preserve their identity they have locked themselves in a 19th century time capsule.

Another group that arose with great fervor and evangelistic zeal were the Quakers. They faced mobs, martyrdom, and imprisonment to communicate their message. But then as time passed, others joined them and children were born—their devotion and evangelistic zeal began to wane. Those who remembered the good old days wondered how to preserve the old fire and enthusiasm. They reacted to their fears of what the future held for the Quakers by taking what were generally agreed upon principles of the Christian life and spelling them out in specific detail so as to wall out wickedness from the world of the Quakers. Matters of dress were specified and even such things as to whether cemetery gravestones were to lay down or stand up, were discussed.

We might cite a more ancient religious movement as illustration of this process. The Jews at the time of Christ were seeking to preserve the dream of Abraham in the legalism of the Talmud—the Talmud that measured a Sabbath day's journey by feet and defined in detail how to fast. The attempt to preserve the heart of religious zeal simply through formulations of laws will not work.

The general history of the Christian church follows the opposite road—the road of permissiveness. As the church became acceptable and institutionalized it began to adapt to the world and the fire went out of its spirit. During the Middle Ages the church was more worldly then religious.

So permissiveness has happened with other religious movements. The Wesleyan revival that swept England with fire and enthusiasm became Methodism. I would suggest that Wesley would not recognize the church he founded today.

The Lutheran movement that began the Protestant reformation became Lutheranism, and I wonder what revolution Martin Luther would bring to the church he founded today.

Which way for our church?

As you stand at the crossroads will you carry the church down one of these roads?

Will we travel the road to a legalistic isolationism, where we become a time capsule simply a preserved relic of the past—an anachronism?

Will we travel the road to a permissive pluralism where we lose our identity in total identification with the world?

Is there not another option? Another road? Must we go down either of these polarities?

Mr. L. A. King wrote in an article entitled "Legalism or Permissiveness an inescapable Dilemma?"

"To date no denomination . . . has maintained its original distinctiveness and power. It is difficult in succeeding generations to reproduce the vividness of the original experiences, and so at least some later converts will have less than the original devotion. . . . Defensive isolation keeps the form but loses the fiery life, relaxed permissiveness—the commonest development—keeps an institution from having great distinctiveness or impact." Must our church travel one of these roads? I pray not.

A Sabbath school story that many of us have been nurtured on is the story of the little boy Samuel working in the temple for Eli the priest. Is there anyone here who has not memorized the memory verse, "Speak Lord for thy servant heareth?"

In chapter 3 verse 1 of the first book of Samuel we read, "The word of the Lord was rare, there were not many visions." I would like to suggest that such a description of the condition of things during the beginning of the ministry of Samuel describes the condition of our church today.

Of course it is a story that is ready made for children for little Samuel hears the voice of God calling him. He mistakes it as Eli and keeps running to him until Eli tells him to say, "Speak Lord for thy servant heareth." And a vision, a dream comes to Samuel. A dream comes to him because he is listening. Listening for the voice of God.

Eli had received other communication from God concerning his sons. But Eli wasn't really listening. Maybe he was so caught up in the controversy of the times, maybe he thought he could no longer change his ways, whatever he wasn't listening—wasn't acting on what he knew.

Samuel listened. "Speak Lord for thy servant heareth." Today you need to remember that memory verse of long ago. Today you need to be prepared to receive a vision from the Lord.

Today it is time that we listened for a dream.

To avoid the polarities of permissiveness pluralism and legalistic isolationism we must dream again.
We are all of us dreamers of dreams,
On visions our childhood is fed;
And the heart of the child is unhaunted, it seems,
By the ghosts of dreams that are dead.
From childhood to youth's but a span
And the years of our life are soon sped;
But the youth is no longer a youth, but a man,
When the first of his dreams is dead.
He may live on by compact and plan
When the fine bloom of living is shed,
But God pity the little that's left of a man
When the last of his dreams is dead.
Let him show a brave face if he can,
Let him woo fame or fortune instead,
Yet there's not much to do but to bury a man
When the last of his dreams is dead.

[William Herbert Carruth *Dreamer of Dreams*]

And might I add to William Carruth's poem, that:
there is not much to do but to bury a church
When the last of its dreams are dead.

According to Robert Dale the symptoms of the final stages of a movement are when it no longer focuses on its dream but becomes caught up in nostalgia of how things were in the past.

A healthy church is born out of a dream, a diseased church is one that prefers simpler yesterdays to uncertain tomorrows. A church that sets a mood of uncertainty by reflecting on the "I remember when" stories which focus on the golden era of yesterday is signaling the beginning of the loss of a dream for the future. The healthy church builds on and is renewed by its dream. The diseased church doubts and questions itself to death as it moves toward the last stage before organizational death.

Robert Pierson's last address to the church as the General Conference president was a plea to our church to somehow avoid the progression from movement to machine. The steady almost inevitable progression from a 1st generation movement begun with dream and vision to a 4th generation machine attempting to run a bureaucracy so as to preserve the forms that were created in the fervor of yesterday.

It is time to dream again.

In *Winnie-the-Pooh*, Pooh and Piglet take an evening walk. For a long time they walk in silence. Finally, Piglet breaks the silence and asks, "When you wake up in the morning, Pooh, what's the first thing you say to yourself?"

"What's for breakfast?" answers Pooh. "And what do you say, Piglet?"

"I say, I wonder what exciting thing is going to happen today?"

[*To Dream Again*, p. 12]

The choice we have at the crossroads of the future for our church is that choice. Are we to choose the breakfast dream or the excitement dream? Diseased dreams of small minds produce a diseased church. There must rise again among the people of God a dream. A vision that captures the essence of the Seventh-day Adventist movement. I appeal to those of you graduating in the class of 1982 to dream a vision for the future that will capture the enthusiasm of our church.

The future of our church will be found in the moving of the spirit of God as the people follow a dream, unity will not be found in absolute doctrinal purity. "Absolute doctrinal unity is achieved only by religious movements on the verge of senility." [Robert Johnston]

If you would have done a doctrinal purity study of the early Christian church I doubt if you would have been pleased. Peter wasn't always understanding Paul and the Jewish Christians certainly had some different views then the Gentile Christians. But they were caught up in a vision, a dream—given to them by Christ—a dream to give the good news to the world and they were one in Christ in that effort.

If you would have done a doctrinal purity study of the early Seventh-day Adventist Church you would find many different views but they were one with a message to give to the world.

They were caught up in the excitement of a movement with vision, a movement that had the courage to dream.

The message of Adventism was not the dry musings of their teachers.

The message of Adventism was not the reminiscences of their parents.

The message of Adventism was not the codified beliefs of the church manual.

The message of Adventism was a living reality of their lives.

Unity—yes—they had unity but not the kind of unity that comes from formal assent to creedal statements. Not a unity caged in formulations of systematic theology. It was the unity of a dream.

It is time to dream again, to have vision and commitment as did those who were the founders of our church.

To dream like Joseph Bates:

Joseph Bates felt a dream to publish the new truths he had discovered and in May, 1846, he prepared a forty-page tract, entitled *The Opening Heavens*. Money to publish was supplied by an Adventist woman who sold a rag carpet she had recently woven.

It is time to dream again.

To dream like J. N. Loughborough:

Twenty-year-old Loughborough had been preaching on Sundays for three years, when he cast his lot with the sabbatarians and accompanied Hiram Edson as a circuit riding preacher and later pioneered the work in California and England.

To dream like Uriah Smith:

Uriah Smith who at 21 joined the Review office in Rochester, New York, where his 35,000-word poem was running in the Review entitled, "The Warning Voice of Time and Prophecy." The print shop did not have proper tools and he blistered his hands trimming their publications with a penknife. Smith remembered that the tracts they published were square in doctrine, even if the pages were not.

To dream like Stephen Haskell:

Stephen Haskell who heard his first sermon on the second advent at age 19 and was so thrilled that he talked about it to everyone he met. A friend challenged him to preach and Haskell jokingly promised to do so if they would provide a hall and audience. They complied and he was stuck so he combined part-time preaching with selling the soap he manufactured.

To dream like R. M. Kilgore:

R. M. Kilgore who became leader of the work in the south and seeing the need for a school in the south established one at Graysville which in 1891 became Graysville Academy—a name it bore until 1916 when it became Southern Junior College. That little school at Graysville opened on February 20, 1892, with an enrollment of 32 students,—tuition was four dollars a month. In 1894 the school closed briefly because the principal, a teacher, and the dean of boys were arrested. Indicted for permitting the boys to wash their clothes and saw wood on Sunday. They were put in a chain gang and worked building a stone bridge. Of the 20 people in the chain gang 18 were members of the Graysville Seventh-day Adventist Church.

Time doesn't permit us to speak of James and Ellen White, J. N. Andrews, and a host of others. Others who caught the dream of a movement with a message to give to a dying world.

We can't do the work like they did, we will have no more \$4 tuitions.

We shouldn't seek to emulate exactly what they did for times have changed.

But we must dream again as they did.

Hubert Humphrey evaluated yesterday's good old days in a televised interview: "They were never that good, believe me. The good new days are today, and better days are coming tomorrow. Our greatest songs are still unsung." [To Dream Again, p. 109]

The greatest song of the Seventh-day Adventist Church is unsung, and you will have the opportunity to write the tune of that song, to dream that dream.

For where can the nonbeliever see the dream in our church today? Where can a nonbeliever read an unequivocal message of the value of Christian sacrifice, the promise of the Advent Sabbath of Sabbath keeping and the promise of the Sabbath? Where can they read the message in our writings but where can they see it in our lives?

In fact a majority of the secular world today would describe our church and its members as a people living more or less like

everyone else, acting more or less on the same principles, buffeted by more or less the same confusions, threatened by more or less the same dangers and as resourceless as the rest of their fellowmen.

Brothers and sisters, Class of 1982, it is time to dream again! Certainly our church with the everlasting Gospel has a dream for those in fear of a nuclear holocaust.

Certainly our church with the message of the soon Advent of Jesus has a dream for a world run out of solutions.

Certainly our church with the concept of the Sabbath rest has a dream for a world filled with stress.

Certainly our church with our understanding of the sanctuary has a dream for people who don't know where God is and what He is doing.

Certainly our church with its concepts of health has a dream for a world being inundated by disease.

Certainly our church with our concepts of man as a steward of God's creation has a dream for a world struggling with starving people and ecological nightmares.

It is time to reject the idea that we can encapsulate the church in a time capsule of the 19th century, legalistically preserving the form without the fire.

It is time to reject the idea that we can destroy the pillars of the church and its very *raison d'être* with a permissiveness that defines the church by the world rather than by God's word.

We must not travel either road of legalistic isolationism or permissive pluralism.

Thomas Jefferson once hoped aloud that America would have a revolution every twenty years. He was not seeking the overthrow of the government, he saw no battles or wars. What he sought was a redefining of the American dream for every generation.

The dream of Adventism needs to be caught by my generation, by your generation.

That dream has faded as too many days have come and gone. It is time to dream again.

That dream has waned as generation after generation is born into a church without having experienced its message.

It is time to dream again.

That dream has been dissipated by argument over doctrinal nuance.

It is time to dream again.

That dream has been undermined by confidence destroying church decisions.

It is time to dream again.

To dream of a people consumed with an appetite for God's word rather than the words of others.

To dream of doctrines that change the way people behave rather than simply being subjects for discussion.

To dream of the unbeliever seeing an unequivocal message in us:

—a message of hope for those in fear of nuclear destruction.

—a message of faith for those who live with doubt.

—a message of life for those dying of starvation.

—a message of sabbath rest for those stressed to death.

It is time to dream again.

To dream of a people transformed by their beliefs.

To dream of a church converted by its doctrines.

To dream of a church that leaves the world wondering, "Behold how these people love one another."

Class of 1982

It is the best of times.

It is the worst of times.

It is an age of wisdom.

It is an age of foolishness.

It is an epoch of belief.

It is an epoch of incredulity.

It is a season of light.

It is a season of darkness.

It is the spring of hope.

It is the winter of despair.

We have everything going for us.

We have nothing going for us.

You stand as signal men on the crossroads of the future to determine the direction of the church.

Remember Eli's words to Samuel:

"Speak Lord for thy servant heareth."

Listen for the vision from the Lord.

It is time to dream again.

SC SYMPHONY GUILD ORGANIZES

by Jay Brand

With the approval of the Southern College Board of Trustees, the Southern College Symphony Guild has been organized with Mrs. Inelda Hefferlin serving as president. "Our purpose is to support and further the interests of the Southern College Symphony Orchestra in any way possible—through ticket sales, fund raising and bringing an awareness of and interest in the symphony orchestra to the community and constituency." Membership in the Guild remains open to anyone interested.

According to president Hefferlin, the first two meetings of the Guild proved very successful. There are 50 paid members already with many more interested in joining. A well-attended dinner concert encouraged the new Guild in April, and a



Orlo Gilbert and
Mrs. Inelda Hefferlin

cold drink stand in Collegedale for the Fourth of July is eagerly anticipated. "Next fall," says Mrs. Hefferlin, "a membership drive for the Guild will begin in earnest. We ex-

pect an eventual membership of over 200."

Orlo Gilbert, symphony conductor, added that "one of the Guild's main goals is to provide a solid financial base from which to award scholarships to outstanding musical talents for the Southern College Symphony Orchestra, thus enabling Southern to compete more effectively with other universities and colleges for top quality musicians."

"We fully anticipate that the Guild will be extremely useful in opening up areas for performance previously untouched, as well as helpful with meeting the demands for performances already imposed on the symphony due to our extensive international travel," concluded Gilbert.

SC RECIPIENT OF COMPUTER DONATION

With recent advancements in technology, the job market is shifting and more emphasis is suddenly being placed on jobs that have been newly created as a result of these advancements. One area with an increasingly expanding job market is in the computer industry and computer related jobs. SC has recently been able to upgrade its computer sciences program with the assistance of the Hewlett-Packard Company. Hewlett-Packard has donated an HP 3000 computer to the college.

According to John Beckett, Director of Computer Services at SC, the recent donation has saved the college in excess of \$100,000. "This computer comes as close as I ever expected to get to what we wanted," says Beckett. He is referring to a previously established need and a resulting college board decision to purchase a computer that would have been almost identical to the one that was donated.

Dr. Jack McClarty, Director of Development for SC, made the initial contact with HP back in October of 1981. The original proposal dealt with a smaller computer than the one eventually donated. Although the corporate foundation turned

down the proposal, the Southern Sales regional office reviewed the application themselves and decided to make the donation.

"This was a team effort," points out McClarty when discussing the donation. "Several people working together made this possible." Dr. McClarty believes that Beckett's association with the Hewlett-Packard Company was a key element in the company's ultimate decision to give the computer to SC. Beckett has been active in HP users group meetings. He has presented two papers to the international users group for the HP 3000, one of which received the "best paper" award at a 1979 meeting in San Jose, California.

As early as 1972, SC became a Hewlett-Packard customer with the purchase of an HP 2000. In 1977 the computer facilities were upgraded with the purchase of an HP 3000. Demand has kept increasing, however, with expanded use of the computer being shared by administration, classes, academic programs, students, and those engaged in research.

Enrollment in introductory computer classes increased by 30% this year, and the trend is almost cer-



tainly going to continue. Computer courses are currently being taught by Beckett; Gerald Owens, Assistant Professor of Computer Sciences; and Merritt MacLafferty, Assistant Professor of Mathematics.

Computer related occupations are predicted to be in high demand in future years. SC, with the aid of companies like Hewlett-Packard, is working toward helping to fill that need.

A TRIBUTE TO SUE BAKER

by Dr. Wilma McClarty
Professor of English, SC

"Wait until you meet Sue," I was told when I came to SC ten years ago as a new, young English Department chairman. And within a minute of our first meeting on the porch of the resort dining hall where the SC faculty Colloquium was being held, Sue established herself as a one-of-a-kind, always ending her comments with a jolly, "How 'bout that!"

A unique individual, Sue endeared herself to students and fellow teachers alike. Chronologically the oldest yet in many ways the youngest teacher in the department, she disappointed those pupils who counted on an easy, boring "A," but delighted those who found instead a challenging, interesting class. It may be said of Sue's students (to paraphrase Goldsmith) that "Those who came to sleep remained to laugh and learn."

The teaching of English meant more to Sue than numerous red marks pointing out usage errors. Her teaching involved much more: a class using facts to support meaningful generalizations; a writing's being corrected for the larger elements of thought; a test evaluating information and process; a literature selection relating art to life, an easy concept to teach, for to Sue, her teaching was her life.

Sue's always-full classes brought her her greatest joy, a happiness that more than compensated for her sleepless hours worrying about the delinquent assignments, poorly done research papers, or unexcused absences.

Eternally loyal to SC and what it stands for, Sue will be missed as she retires. "Retires," did I say? My intuition tells me, "Never!"

Seemingly unaging, Sue will return. I fully expect to look up from my desk one of these Septembers to see Sue standing, once again, papers in hand, in my office door and grinning, "Hey, I've come back to teach a class this fall. How 'bout that!"



And then, once again, I'll remember from ten years back the "Wait until you meet Sue!"

So I'll reply, "Welcome back, Sue. You never did leave, really. How 'bout that!"

Mrs. "B" Reminiscences



As I reminisce tonight, I have come to the conclusion that no other work is so rewarding and exciting as teaching in Seventh-day Adventist schools. This is true par-

ticularly at Southern College. This May I retired, having worked for the church more than 38 years—11 of those years teaching at SC.

For more than 25 years I had been in some form of editorial work—at the Review and Herald and with *Listen* and *Go* magazines at the General Conference. In 1966 I went to Union Springs Academy to teach English, then to Forest Lake Academy, and finally accepted a call to SC in 1971. What an experience!

The most traumatic problem for me in teaching was the assigning of grades, particularly at the end of each semester. If a student received an "F," it was usually because of too many absences from class, failure to get major papers in, or lack of interest in the class. The first year I taught college composition I really got cut down by my colleagues because my grades were too high, but I learned and I appreciated these friends.

We had many laughs about some of the papers we received from students—the many inconsistencies. These young people may not have learned to spell perfectly or to write a complete sentence, but they taught

me a great deal—their modern jargon, their commitment to the church, their loyalty, their future plans for service, and their love for God.

For instance, Cindy, a non-SDA, came from Chattanooga to SC to take nursing. While recruiting I talked to her mother, who was thrilled about the prospects for her daughter's future. Now Cindy is on the staff and is doing graduate work. I talked to her a number of times about giving her heart to Christ, and she finally did. She was baptized while she was in Orlando.

I have many memories from recruiting—finding young men and women who really wanted to come to SC. I worked in Kentucky, Tennessee, Georgia, North and South Carolina, and Florida. One night at a Florida camp meeting, a young man from New York introduced me to his four-year-old son and told me that he was so happy that I had urged him to come to SC. He is teaching at a junior academy in Florida and his wife is the nurse there. What a thrill!

While I taught at SC, I had all my students fill out a questionnaire about themselves. In this way I learned much about them. Also, we had a devotional or inspirational thought each day. With this we had a prayer given by a student or by me. At the end of each semester many of these young people wrote thank-you notes to me, telling how they appreciated those beginning-of-class activities.

Then there were the times I drove to Orlando with my CB, listening for road conditions. One time I talked to Deb almost all the way and another time to Randy—on Channel 19—and all the while CB'ers were hearing about SC and its students.

One time when I went to the Village Market, Linda told me that she remembered when I had asked her about becoming a committed Christian at USA before

she came to SC. She wanted me to know that that conversation and prayer set her to thinking. Now she is a baptized SDA.

The list goes on—two boys going on to graduate school, one who was a clown in class, but now is married and a minister; Johnny, who often turned his chair over during class just for a laugh; Martha coming out to the house to help me put the plastic over the windows; and three or four dorm girls raking leaves in our yard in the fall.

Then I think of Steve. He used to sit behind Patty in comp and tease her. They're married now and have since visited me with their young son. But others met in my classes—two couples just this last semester in creative writing.

The last day of school this past semester two of my classes had surprise parties. One of the fellows baked and decorated a cake for his class party.

When I return to Collegedale in a few days, I have to finish clearing out my office. Some of this work has already been done. It is not so much the books and papers that I'm taking with me, but the memories—those bitter-sweet moments when a girl or boy has come to talk about a broken heart and relationship, low grades, a teacher who did not relate particularly well to him or her, the financial struggle to stay at SC, trouble with a roommate, and many other confidences.

The faculty and staff try to prod, encourage, advise, and love the students who come to us. And in most cases we succeed, for the students and staff have a good rapport. We do love them as we see them every day in classes and watch them find their future in marriage and a career in God's work.

SC—its staff and students—was the best thing that ever happened to me!

A Statement of Fact

by Dr. Frank Knittel

In the January 1, 1982, issue of a publication called the "Pilgrims Waymarks" published by Pilgrims Rest under the direction of Vance Ferrell a statement was made about the handling of finances at Southern College of Seventh-day Adventists. The statement declares that at a special closed faculty meeting on October 19, 1981, the college president informed the faculty that the 700 Club had offered to sponsor Southern College financially. The allegation further stated that over half of those in attendance at that faculty meeting approved the concept of allowing the 700 Club to enter into financial arrangements with the college.

The story is totally false. The 700 Club has never ever been discussed in any faculty meeting and the president of the college has never had any communication in any way whatsoever with anybody representing the 700 Club.

We repeat the story is a total complete fabrication. We also want our constituents and alumni to know that the college is in very good financial shape, and the prospects for enrollment next year are also very good. We anticipate an excellent 1982-83 school year.

SC ALUMNI MEET IN SINGAPORE

Bruce Kopitzke '63, and his wife Myrna, also a former student of SC, hosted an SC Alumni gathering in their home on the Southeast Asia Union College compound in Singapore on April 22. Close to a dozen former students, as well as spouses and guests, attended.

William Taylor, who is teaching at SAUC while on a sabbatical from SC, explained the BECA fund to the group and asked for their support. Taylor also showed slides of SC and gave an update on the college. A potluck supper offered time to share memories and engage in discussion on matters concerning SC.

Alumni present were: Richard McKee '66, Linda Stefanson McKee '65, Carol Christensen '81, Patrick Crews '78, Dr. L. George Sutter '70, Dr. Sharren Anderson Sutter '70, and Bruce Kopitzke '63.

A SHOW OF FRIENDSHIP



If you are a member of a Seventh-day Adventist Church in the Southern Union, there's a good chance that this summer you have been able to hear SC's first summer witnessing team, the Friendship Singers. Although it is virtually impossible to sing at every church in the Southern Union during a two-month period, the group has observed a busy itinerary in order to facilitate as many churches as possible. Composed of five student singers, a director, and a student accompanist, Friendship Singers have toured four conferences covering six states, and have performed about 50 times.

Dr. Wayne Thurber, Director of Public Relations at SC, has travelled with the group as a speaker when his schedule has allowed. "The experience of the Friendship Singers this summer," says Dr. Thurber, "has been most rewarding in terms of communicating to the field, through camp meetings and church meetings the real purpose of our college."

Larry Otto, Assistant Professor of Music at SC, directs the group. His wife, Sandra, also travels with the Friendship Singers as their business manager. Students in the group include: Rob Lang, baritone; Randy Fivecoate, bass; Kassy Krause, alto; Renee Middag, alto; Juli Zacharias, soprano; and Rose Crawford, accompanist.

Singing old favorites as well as more recently written numbers, the Singers are attempting to reach the various segments of the average audience.

In view of the financial strains for most college students, the Friendship Singers have earned scholarships to help each member be able to return to Southern next year.

Summarizing goals of the Friendship Singers, Dr. Thurber comments: "Through their songs and testimonies, they indicate their faith in the church and its mission, and especially in the coming of the Lord."

"Music is the medium; friendship—the message." The motto of the Friendship Ambassadors explains why the foundation seeks to send high-quality musical organizations to countries behind the iron curtain; it is a way to make friends.

Die Meistersinger, Southern College's male chorus, under the direction of Professor of Music Dr. Marvin Robertson, traveled to Romania and the United Soviet Socialist Republic as Friendship Ambassadors from May 3 to May 25. Performing in concert halls, houses of culture, and schools, the 24-voice chorus performed in packed auditoriums for crowds ranging from 300 to 800 people. In addition to the chorus members, vocalist Cynthia Patterson, violinist and accompanist Jenine Fryling, and guitarist Steve Martin traveled as guest performers.

"We were treated like stars," reports Todd Parrish, a senior communications major who sings second bass. Both Dr. Robertson and Parrish enthusiastically give accounts of appreciative members of each audience running up on stage with flowers during the performances, while other "fans" sought autographs from the singers.

The idea for this trip formed back in early 1981, with contacts made by Dr. Robertson and an audition of the Die Meistersingers in the spring of that same year. The Friendship Ambassadors Foundation, which was founded by Harry Morgan, showed interest in SC's talented group of male students, but the SC board of trustees did not give final approval until November 4, 1981.

The trip cost each Die Meistersinger 700 dollars, since the governments of the visited countries picked up much of the total tab. Group members helped raise additional funds with car washes, benefit films, offerings at performances, and personal solicitations.

Dr. Robertson, who in his 16 years as chairman of the Division of Music has never gone to the Soviet Union or Romania, estimates that the Die Meistersingers traveled close to 19 thousand miles in their 3-week tour. They used air, bus,

THE MEISTERSINGERS EXPRESS FRIENDSHIP



and train as their modes of transportation.

If any single thought engraved a deep impression on the minds of the ambassadors from the United States, it was the fact that the people of these two countries do not fit the stereo-types Americans so often give them. "We have some wrong perceptions of them and they have some wrong perceptions of us," says Dr. Robertson. The Die Meistersinger director went on to say that you could hardly tell U.S.S.R. students apart from the visiting American students.

"The common people are great," says Doug Gates, a junior theology major who sings baritone for the group. "They are friendly, warm, and open." Gates does add a clause to the term "open," however, saying that the people are somewhat paranoid about what they say.

If the people are indeed warm and friendly, where do the hostilities come from? "Problems are with ideologies, not people," points out Dr. Robertson.

Although they stayed in hotels during most of the trip, members of Die Meistersinger did get a closer look at the life-style of the people while they were in Sibiel, a picturesque little peasant village in

Romania. The chorus split into small groups and stayed in various peasant homes. There were both pros and cons to this arrangement. Some singers were surprised to find that their hosts' homes offered use of an outhouse rather than indoor plumbing. All survived the inconvenience.

The rule "home cooking is best" must be universal, for Parrish highlights food in Sibiel by saying it was "some of the best" on the trip.

Overall, the Die Meistersingers ate well while visiting these two communist-controlled countries. In fact, they probably had more to eat than most of the countries citizens. As Dr. Robertson points out, the people of Romania and the Soviet Union are not accustomed to waste. They don't have a big surplus of food and so must utilize what they have.

Parrish calls the Soviet's food "interesting." "You have cheese just about every meal," he observes. "It's very rich and very good, but you get tired of it." Since Parrish is not an onion fan, he vividly recalls that they also "serve onions just about every meal."

The meals are served slower in these visited countries than we are accustomed to in our fast-paced

society. There are no fast-food restaurants. Instead, courses are served slowly—one at a time.

Some of the Die Meistersingers appreciated the chance to relax during the meal; others, however, were anxious to get back to the sightseeing.

What is scenery like behind the iron curtain? "The Soviet Union is a beautiful country," states Parrish. "There is some beautiful farm land with rich soil." Darrel Starkey, who just graduated from SC and who sings second bass for the Die Meistersingers, liked the countryside in Romania better than that of the U.S.S.R. He feels the Soviet Union is too "flat and gray" while Romania "looks like pictures of Switzerland." Starkey added credibility to his claim by describing majestic mountains with sheep grazing on the slopes and villages nestled in the valleys.

According to Dr. Robertson, the cities do not detract from the attractive landscape. "Moscow is a clean, modern city," says the chorus director, citing the Soviet capitol as an example of this beauty. He also points out that a crime problem does not exist in the cities.

Dr. Robertson's description of shopping in the Soviet Union does, however, put a different accent on what we think of as modern. The department stores are not what Americans are used to. Shops are smaller and specialized. The price of an item in one shop is the same as the price of that same item in any shop throughout the country, for prices are set by the government.

Handling items in Soviet shops is the exception—not the rule. If you want to look at something, you ask to look at it. This goes for any item you may be interested in.

Shopping for groceries could also be a surprise for an American. Dr. Robertson estimates that there is as much food in Collegedale's Village Market as there is in the stores in half of a good-sized city.

Several of the Die Meistersingers mentioned that one thing they missed while on tour was being able to keep up with the news. Parrish, who is news director for WSMC, reported some frustration

at buying a newspaper that was a week old. Gates tells of watching a newscast consisting totally of pictures of the President of Romania shaking hands and going through other formalities with foreign dignitaries.

Romania and the western portion of the U.S.S.R. do pick up Voice of America, and this proved to be one saving point for some news-hungry members of the male chorus.

The Die Meistersingers did have some contact with Americans while on tour. The group met several other American performers touring as Friendship Ambassadors. In addition, David Funderburk, the United States ambassador to Romania, invited the chorus to his home for a reception and to sing for the Americans working in the U.S. embassy. A large representation of the 52 American families in Romania did come to hear the group from Chattanooga, Tennessee.

The Die Meistersingers' role in the Friendship Ambassadors program was to be representatives of the United States. Although they met several Adventists, the singers

did not perform in Adventist churches. That was not the purpose of the visit. Dr. Robertson emphasizes that the guides appreciated the groups' willingness to abide by the rules governing the tour.

The chorus observed an active concert schedule, performing in the Romanian cities of Bukarest, Sibiu, Brasov, and Sibiel, as well as the Soviet cities of Moscow, Leningrad, and Riga. Concerts were designed to express the wide spectrum of American music. Folk songs, spirituals, and pop music were just a few of the styles performed. From "No Man Is an Island" to "The Battle Hymn of the Republic," the unique blend of the Die Meistersinger brought enthused responses from the European audiences—many who couldn't believe that SC was not just a specialized school of music.

As Friendship Ambassadors, some of the Die Meistersingers best memories came from the interchanges with the Russian and Romanian people. The little girl whispering questions, the old medal-laden general pausing for a

picture outside the Kremlin, the little old lady at a Saturday night concert with tears streaming down her cheeks and her hand held over her heart—these are pictures every member of the group will long remember.

At the Latvian State Conservatory of Music, the choral center of the Soviet Union, the male chorus sang to the students and faculty until their entire repertoire was used up. Then, in an interchange that Dr. Robertson terms "just wonderful," the conservatory choir performed for the Americans. Another moment to remember.

The Die Meistersinger left lasting impressions on their guides, who commented that these young men had values that not all Americans seem to have. As the chorus sang the "Irish Parting Blessing," these guides wept openly. Friendship Ambassadors indeed!

"It would be terribly hard for me to meet one of these people on a battlefield," says Parrish. One Soviet teacher agreed. "Between our two great superpowers," he said, "what we want most is peace."

MY FAVORITE TEACHER

Charlene Wright '81, has herself become a teacher since graduating from SC. She writes about how her recent teaching experience has helped her appreciate two of her favorite teachers even more.

"DR. DAVID STEEN and DR. BILL PEARSON come to mind instantly when I think of patience and dedication to student needs. Today when I 'do grades' or put in extra hours with a student who needs special time, I think of those two Godly teachers who never failed me."

"With their examples to follow, I too endeavor to make each student's learning experience a happy and productive one."

Walter J. Kohler, who began his stay at SC camping in one of the tents left up from the 1946 camp meeting, remembers ELDER RICHARD HAMEL as his favorite teacher. Walter was a G.I., and that may be one reason that he still remembers that Elder Hamel "told us of many experiences he had as a P.O.W."

Frederick Cecil Petty '41, writes from Altamonte Springs, Florida. He recalls two of his favorite teachers from Southern Junior College—before the 1946 name change to Southern Missionary College.

"I graduated from Southern Junior College in 1941 and from Washington Missionary College in 1943. I spent the years 1931 to 1943 in Adventist schools. While I believe I had no teacher whom I disliked, the one I like best—who made the greatest impression on my mind during those years in our schools—was HAROLD SNIDE of SJC.

"Approximately half of my school work in junior college was under the tutelage of Elder Snide. The more I studied under him, the more I came to appreciate his scholarship and pedagogy. I know several of my classmates felt the way I did.

"Another Adventist teacher and educator of Southern Junior College and Washington Missionary College holds a special place in my

heart because of his warmth, understanding and good rapport with students—DR. FLOYD RITTENHOUSE."

Your Turn

Pay a tribute to a favorite teacher of yours from SC. We would like to share these tributes in future issues of the COLUMNS. Susan Boyd Miller, our Alumni President, paid tribute in the last issue to "Doc Watrous" on page two. Now it's your turn. Write to us today with your tribute to Your Favorite Teacher of SC.

NEW ADMINISTRATORS AND FACULTY MEMBERS

by Jay Brand

Several new administrative and faculty appointments have been made for the 1982-83 school year here at Southern College. The changes have blended with the continuing progressive nature of the quality education provided for our students in years past.



Dr. Cedric Ward, associate dean of the School of Graduate Studies, Andrews University, will take up new responsibilities as Southern's

academic dean on January 1, 1983. The delay of assumption is due to previous commitments. Dr. Lawrence Hanson, present academic dean, will be teaching in the math department, having voluntarily resigned his deanship after the 1982 school year.

"I had no desire to leave Andrews," Dr. Ward admitted in a telephone interview, "but when Dr. Knittel called me, I felt impressed that the Lord was leading, and that this was a call to which I should respond positively. I'm really quite excited about coming to Southern." Dr. Ward has turned down a "number of other calls."

Graduating from Avondale College, Australia, with a B.A. in education in 1958, Dr. Ward served New Zealand for eight years as a teacher in Seventh-day Adventist academies. While teaching, he completed B.A. and M.A. degrees in history at the University of Auckland. Dr. Ward then immigrated to America where he joined the faculty at Union College, gaining a Ph.D. in English history from the University of Nebraska, Lincoln, while teaching history.

In 1976 Dr. Ward joined the history department of Andrews University, and in 1980 he became associate dean of the School of Graduate Studies. Dr. Ward's wife, Verlie, whom he met at Avondale College, received her B.S. from Union College and an M.A. in education from Andrews University. She has taught elementary school

for twelve years and has been invited to join Southern College's Department of Education in the fall of 1983.

"I've worked with a large number of alumni from Southern College who were taking advanced degrees at Andrews, and I have been very impressed with their commitment to the Seventh-day Adventist Church, its teachings and ideals," affirmed Dr. Ward. "I have come to feel that there must be something very special about Southern College, so I'm very much looking forward to becoming a part of that something special and contributing to the successful academic and Christian development of the young people who attend."

Dr. and Mrs. Ward have a son, Eldean, who is married to the former Hollie Hessel—both juniors at Andrews; and a daughter, Cherry-Lee, who will be accompanying the Wards to Southern College as an academy junior.

Beginning with the 1982-83 school year, Southern College has a new director for its concert band. Patricia Marie Silver, assistant professor of music, Andrews University, will assume the role of director and music instructor after having served in that capacity for seven years at Andrews.



"SC has had an active band for some time now," Mrs. Silver pointed out. "I am personally acquainted with Jack McClarty [Dr. Jack McClarty, Southern's former band director—now director of development] and Bob Anderson [Robert Anderson, current band director]. I hope to build on the excellent program already started by them." She added that a good strong program will attract students from around the country and even internationally. "We will provide a strong foundation of musical excellence."

Mrs. Silver, born in Madison, Tennessee, received her B.S. from

Madison College in 1960, and an M.A. in music in 1964 from George Peabody College for Teachers, Nashville. Before coming to Andrews in 1975, Mrs. Silver taught music at Madison College and Academy, Shenandoah Valley Academy, and Forest Lake Academy. She has chairmaned the Southern Union Music Festival three times as well as the Columbia Union's festival. Her area of expertise, the brass ensemble, has resulted in many international tours for ensemble members under her, including trips to Eastern and Western Europe, and the Caribbean Islands. "We will continue actively touring at Southern as well," assured Mrs. Silver.

A member of the International Trumpet Guild, the Music Educator's National Convention, the Women Band Directors National Association (WBDNA), and St. Joseph Municipal Band—St. Joseph, Michigan, Mrs. Silver is married to Bob W. Silver, assistant professor of graphic arts at Andrews. They have one daughter, Debra Louise, and a son, David Eric.

"The climate for music at SC is wonderful," Mrs. Silver concluded, "and I'm looking forward to joining the faculty."

Robert Anderson will join Thunderbird Academy's faculty in Arizona as their band director.

Dr. Robert R. Morrison replaces Dr. Floyd Greenleaf as the new chairman of the Division of Arts and Letters. Dr. Greenleaf needed time to finish a book he is authoring about the history of the SDA church in Latin America and will be teaching in Southern's history department. Dr. Morrison currently serves as a chairman of Modern Languages here at Southern College.

"I hope to do what I can to help coordinate the affairs of the department so our staff can concentrate on professionalism without the interruption of administrative headaches," stated Dr. Morrison. He further expressed a desire to "fulfill the trust of the administration shown by their invitation."



Dr. Morrison received a B.A. in education — emphases in Spanish, French, and English instruction — from George Washington University in Washington, D.C. He gained an M.A. in Spanish with a minor in French from Middlebury College, Middlebury, Vermont; and a Ph.D. from the University of Florida in Spanish with French and Italian minors. Having taught at East Carolina University for nine years, Dr. Morrison came to Southern College in 1967 where he has served in our modern languages department.

Dr. Morrison's goals include helping the Division of Arts and Letters to "become a more cohesive unit," but "the diversity of our disciplines" makes such a goal "difficult and challenging. We need to face the questions of whether to return to coordinating departmental heads or continuing the organizational direction through one office." The division is very diversified, including art, English, history and foreign language instruction. "But I would like to declare that my job will be infinitely easier thanks to the outstanding leadership of Dr. Greenleaf, who had the challenging task of 'launching' our division from its beginning."

Continuing on a positive note, Dr. Morrison revealed that the division plans to move into their new building—now under construction beside the new music building—in September, 1983.



Mrs. Ellen Gilbert begins the 1982-83 school year in August as the new chairperson of the Nursing Department. She replaces Miss Christene Perkins who has accepted the position of coordinator of the master's program in Nursing at Kettering Medical Center, Ohio.

Asked about her plans for the coming year, Mrs. Gilbert responded, "We're hoping to avoid any major changes" since the department has undergone numerous changes in recent years. She

does plan to coordinate the "implementation of a complete A.S. degree in Nursing on Southern College's Florida campus in Orlando. And we hope to carry on the upward swing which the department has been enjoying."

Mrs. Gilbert gained a B.A. from Loma Linda University and an M.A. from the University of Central Arkansas. She has served as a public health nurse at Riverside Hospital in California; as an instructor at Paradise Valley School of Nursing, National City, California; and as director of nursing service for the Community Hospital in Woodstock, Virginia. Mrs. Gilbert came to Southern College in 1967 and has been teaching in our A.S. and B.S. programs since. Her area of expertise is psychiatric nursing.

Mrs. Gilbert is married to Orlo Gilbert, presently the Southern College Symphony Orchestra director. The Gilberts have two children, Phil—a junior business major—and Mary, who will begin college this fall.

Concluded our new chairperson, "The feedback from constituents and community concerning our graduates has been extremely positive; they are considered great practitioners, and they contribute immensely to the community's health programs."



On June 1, 1982, Dr. Cyril E. Roe began acting as chairman of the Division of Education and Human Sciences, the post vacated by Dr. Gerald Colvin.

Dr. Colvin has accepted an appointment as Southwestern Adventist College's new academic dean. Dr. Roe's appointment as the new chairman was strongly supported by the other staff members in the division as well as by the educational leaders of the Southern Union including both the educational superintendents and classroom supervisors. "They all overwhelmingly endorsed Dr. Roe as the new chairman," stated Dr. Frank Knittel, Southern College's president.

Dr. Knittel revealed further that the committee of educators who elected Dr. Roe had a "very positive feeling that he shows extreme skill in translating the needs of the field

into the educational curriculum here at Southern." Dr. Roe was also thought proficient in projecting educational objectives to the field from the college.

Dr. Roe envisioned no significant changes in the division in the near future. "We're a happy division," Dr. Roe emphasized. "We appreciate the privilege of working together as a team, and we look forward to a continued spirit of cooperation." He also expressed regret for the loss of Dr. Colvin. "We are very, very sorry to lose Dr. Colvin. He has done a fine job for us in the two years this division has existed. It's a real challenge to follow in his footsteps."

Dr. Roe holds a Masters in Education Administration from PUC, 1957, and an Ed.D. with emphasis in curriculum and instruction from the University of the Pacific, 1979. He has taught on the college level for 13 years: seven at Spicer College in India, and the last six here at Southern along with teaching summer courses at PUC.

Mrs. Joy Roe works in Southern's Records Office. She and Dr. Roe have two children: Peter, who works in nuclear medicine at Florida Hospital; and Vernita Bean, an R.N. working at Kettering Hospital.

We look forward with great anticipation to equipping our young people for service in the 1980's along with these new faculty appointees. And with God's help and yours, the 1982-83 school year can't be anything but fantastic.

ALUMNI ORGANIZE IN FLORIDA

While at the Florida Camp Meeting, May 28-30, Dr. Wayne Thurber met with alumni of SC to discuss the formation of an Orlando chapter. A committee, chaired by Elder Fred Wilson '54, was created to make plans for an organizational meeting.

Alumni in the Orlando area will be kept posted as to the date, time, and place the committee decides on. During this first meeting, officers will be elected to coordinate activities in the Orlando area.

Many alumni have suggested that the possibility of similar chapters in Miami, Tampa, Jacksonville, and Tallahassee should be considered.



RAYMOND CLIFFORD HARTWELL '78, and JEANNE ZACHARIAZ HARTWELL '78, are now living in Elizabethtown, Kentucky. Ray is pastor of the Elizabethtown and Leitchfield churches. Jeanne works for an ophthalmologist and Medco Corporation.

DON and ANITA SHELTON '69, are living in Loveland, Colorado, where Don is working as an evangelist for the Rocky Mountain Conference. They have two children—Todd, 9, and Angel, 3.

REUBEN CARLOS CASTILLO '79, graduated in May from Western State University College of Law in Fullerton with a Juris Doctor Degree. He has been certified as a candidate to take the California Bar Examination.

MALVINA ZACHARY TAYLOR '30, not only was a student while attending Southern Junior College, but also taught violin. She and her husband, Harry W. Taylor, are living in Berrien Springs, Michigan. Although retired, Malvina continues to play a first violin in the Andrews Symphony.

JOHN STRICKLAND '67, is living in Reading, Pennsylvania, and has been working for the Reading Rehabilitation Hospital for the past two years. He is currently Com-

munity Relations and Marketing Director for the hospital.

PENNY NIELSON, Ed.D., '71, is Associate Professor of Education at Jacksonville State University in Jacksonville, Alabama. She was recently invited to chair a session at both the International Reading Association held in New Orleans and the Southeast Regional IRA held in Orlando. She is a contributing editor of the *Alabama Reader* and Vice President of Phi Delta Kappa.

ELIZABETH JUNE TRIVETT DOCKHAM '75, and her husband Reggie are living in Wyoming where Reggie is a literature evangelist for the Rocky Mountain Conference. Beth works as a relief staff nurse. They have two children: Jonathan David, who was born in January, and 33-month-old Sara Ruth.

MARK EDWARD FRANKLIN, D.O., '73, is practicing his specialty of Emergency Medicine at McLeod Regional Medical Center in Florence, South Carolina, where he and his wife Nancy live.

GARY THURBER '82, has joined the Redwood Junior Academy staff in Santa Rosa, California. He will be the new choir director and will teach mathematics on the secondary level. DIANE WYNN THURBER '81 will be working as the principal's secretary at Redwood.

ERNEST T. AHL JR., M.D., '68, was recently awarded the Basic Science Teaching Award at Bowman Gray School of Medicine of Wake Forest

University. He and FAYE FOSTER AHL '67, are living in Winston-Salem, North Carolina, where Ernest is director of the immunoperoxidase laboratory at North Carolina Baptist Hospital.



SUSAN GARDNER WHITSETT '70, has recently moved to Cape Cod, Massachusetts, where her husband George, who also attended SMC, is pastor. The Whitsets have two sons, Jeffrey and Gregory.

GEORGETTE DAMON-COLLIER '44, and her husband Gordon are temporarily living in Lompoc, California. They plan to move soon to their country retirement property north of San Francisco.

WILLIAM G. STRAIGHT '60, has been named senior vice-president of Battle Creek Sanitarium Hospital in Battle Creek, Michigan. He is moving from Windsor, Missouri, where he was administrator of Windsor District Hospital.

PARLIA (ARCHIE) MOORE '68, has moved from New Jersey to become pastor of the Cicero District in Indiana. He and his wife Rozella have two daughters: Lela, 19, and Darla, 15.

ALUMNI LOYALTY FUND

1982 Goal — \$129,500

Progress Report on

Alumni Loyalty Fund Drive

1982 Goal — \$80,000 with at least 982 donors

As of May 31, 769 donors contributed approximately \$64,000. The pledges made during our phonathon plus additional gifts we hope to receive before July 1 should help us to reach our goal.

**IF YOU HAVE NOT YET
RESPONDED, PLEASE HELP US!**

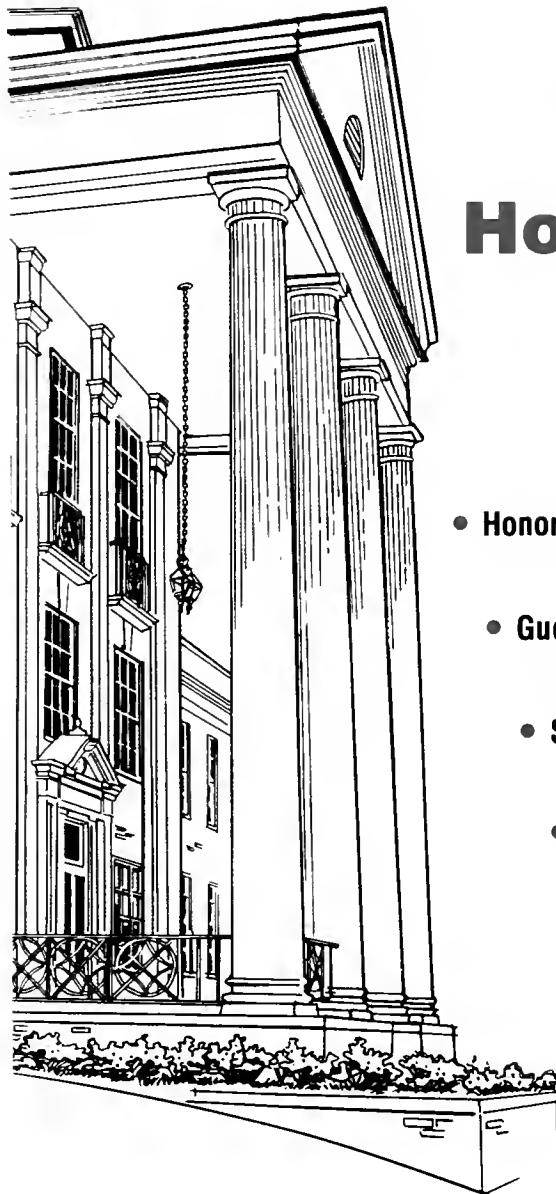
Every gift from \$5.00 to \$2,500 can help us to qualify for BECA Challenge Funds.

If we raise \$80,000 — BECA will add \$23,000.

If we have 982 or more donors — BECA will add \$26,500.

Our Grand Total will be \$129,500

Y'all Come!



Southern College

Homecoming — 1982

Oct. 8-10

- Honor Classes — 1932, 1942, 1957, 1972
- Guest Speakers — Chester Damron and Jim Pleasants
- Southernaires Quartet (Circa 1967)
- Alumni Potluck
- Sabbath Afternoon Religion Seminar
- Saturday Evening Pops Concert

***This is Southern's 90th Birthday.
Let's Celebrate Together.***

